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The Council of Christians and Jews

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To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Cover Photograph

THE CHIEF RABBI AND THE ARCHBISHOP OF CANTERBURY
at the Twentieth Anniversary Dinner of the Council of Christians and Jews
at the Mansion House.

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*Signed articles express the views of the contributors which are
not necessarily those of the Council of Christians and Jews.*

Behind Eichmann

ADOLF EICHMANN has been found guilty by an Israeli court of crimes against the Jewish people and against humanity, and has been sentenced to death. Whatever the outcome of an appeal, against either the verdict or the sentence, the trial itself is now a fact of history. In some ways it stands alone. Certainly it will long be remembered by international jurists for the precedents it has created. Both in his accusers and in those who sat in judgment over him, a man was brought face to face with those who in some sense were the surviving representatives of his victims—who nevertheless, as is universally conceded, gave him a completely fair and impartial trial. And no trial in history can ever have revived more agonising memories among so many people.

In other and more important ways, however, it needs to be seen against a background of other events which are also facts of history. Eichmann has been described as the prime architect and executor of what was euphemistically called "the final solution of the Jewish problem." But others besides him were involved, many of whom have been, and others are still being, brought before other courts—some before the international court at Nuremberg, some before

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national courts in the countries occupied by the Nazis, and large numbers also in Germany itself. Behind this hierarchy of primary responsibility there were also hundreds, even thousands, who willingly and actively took part in the execution of the plan, while tens of thousands, perhaps millions, knew something of what was happening and either acquiesced in it or found reasons for evading any sense of responsibility towards it; and even more remained strangely ignorant of what was taking place in their midst. And all this happened, not in the distant past that we have been pleased to regard as unenlightened, nor in those parts of the world which even today we are apt to think of as backward or primitive, but right in the centre of twentieth-century Western European civilisation. This history is the making of our own generation, our own civilisation.

There were—and let us ever remember them—many who in Germany itself, even at the height of the persecution, stood out against it. Many of them shared the fate of those whom they sought to protect. They do something to redeem what otherwise would be a total condemnation of all that had gone before.

But, as Mr. Abba Eban so pertinently emphasised in his Robert Waley Cohen Memorial Lecture on *The Final Solution*, mankind with its unique sense of history does not have to begin experience anew with every birth. The facts of the past *can* become the guiding points for the future. And the sobering fact of this most recent history is not that a man was brought to trial and convicted for his individual guilt, but that he stood before the whole world as a dread warning of the ease with which even those with a centuries-old background of civilisation behind them can be reduced to the level of barbarism. This above all is the lesson to be learned from the picture so skilfully and so impartially drawn by Mr. Eban in the lecture which is summarised in the pages that follow.

Mr. Abba Eban's Lecture will shortly be published in full in pamphlet form, price 2s. 0d., postage 4d.

Orders for the pamphlet should be sent to :

THE COUNCIL OF CHRISTIANS AND JEWS,
KINGSWAY CHAMBERS, 162A STRAND, LONDON, W.C.2

The Final Solution—some reflections on the Jewish tragedy

ABBA EBAN

Mr. Abba Eban, Minister of Education and Culture of the State of Israel, delivered the 1961 Robert Waley Cohen Memorial Lecture on November 16th. This article is based on his address, which will also be reproduced in full as a separate publication.

THE PROBLEM OF TOLERANCE in modern society is one on which the Israel viewpoint has particular weight. There are few if any states in the international family so many of whose citizens are able from their own experience to compare the values of a free society with those of societies in which freedom has been inhibited from prejudice, or corrupted by discrimination. Liberty is cherished with special ardour by those who know what its absence means.

The people of Israel have recently been undergoing a profound and searching experience, in the trial held in Jerusalem that has re-enacted a haunting agony still alive in the memory of living men. I shall say nothing about the problem of individual guilt, which in any case is but a small part of the unfolding drama. Never before in human history has it been possible even to draw up such a macabre and hideous indictment, never has any family of the human race been overwhelmed by such a tidal wave of grief and havoc as that which engulfed the Jewish people in the Nazi decade.

The story is not new, nor is it a matter of controversy or dissent. All the sources and authorities are agreed on the salient points, and poignant human testimony is available on every material issue. No new research will ever be needed to uncover its details. Into the continent of Europe, in which there were communities of nine million Jews, all with nearly a century of progress, of enlightenment, of liberalism, of scientific rationalism and of expanding religious tolerance behind them, there suddenly erupted in shrill and violent brutality the Nazi, clothed in power and bearing an ideology so perverted that it mocked the insights of religion and the pretensions of science alike.

The ideological prelude to Nazism, essential to its ultimate assault, was based on a monstrous theology: that Jesus of Nazareth was an Aryan in whose veins no drop of Jewish blood flowed; that there is no common basis of all humanity; that all human culture, all the

results of art and science, are almost exclusively the product of the Aryan stock; that non-Nordic man is closer to animals than to the human race; and that to suppress and destroy the non-Nordic man and his seed after him is the dictate of history. A staggering and unexpected development was that learned men, professors, and even a Nobel Prizewinner were enlisted in this fantastic travesty of science, until eventually this system of ideas spread throughout all the arteries of the German national mind and thought.

The assault

The second phase was the assault itself. It began with economic boycott, violation of rights, despoilment of property, above all an effort to degrade the oldest family in the human race by an odious conspiracy of calumny. A purposeful attempt was made to bring about a panic-stricken emigration. Across these policies, which met with a fantastically mild expression of international indignation, there came the eruption of war, and new decisions were taken. Jews were to be brought to the east in the course of the "final solution." Those capable of work were to be set to road building, in the course of which it was expected that many would succumb through natural losses. The surviving remnant, those with the greatest powers of resistance, would be given "special treatment," since they would constitute the natural reserve for the recreation of Jewry. In execution of this final solution, Europe was to be combed from west to east, the Jews first being driven into ghettos, and from thence to the east.

Special officers were designated as the active agents of the slaughter, and civilian authorities in the eastern zone were forbidden to take any active part in the executions. Orgies of brutality broke out all over occupied Europe, and there arose the obscene places of torture and death, the concentration camps. Section 44 of the Gestapo was set up, enjoying the services of a full diplomatic corps, with special envoys in the occupied countries.

Pattern of agony

Thus for thousands and hundreds of thousands and millions of people the pattern of agony took a uniform shape: the knock on the door, the summons, the crowding on to trains, the arrival at the camp, the nightmare of agony and tension, the decision on special treatment, the naked march to the crematorium, the turning of the

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switch. If there is anything especially agonising within the broad pattern of anguish it comes in the episode whereby one million children were done to death, for until the Nazi holocaust there was an innocent assumption in human history that there is no human being on earth who can stand unmoved before the spectacle of childhood with its helplessness, its innocence and its fragility. But we may no longer allow ourselves even this consolation.

One of the most ominous factors in the tragedy lay in its dimensions. Thousands of officials were necessary physically to carry it out, and the whole action would have been impossible except against a background of overwhelming social acquiescence. This, perhaps, is a conclusion hardly less terrible than the actions themselves.

Memory and responsibility

This is the story: but why re-enact it at all? Is it not better to forget? Do not the human mind and imagination deserve some respite from the assault of such memories? There are many people of good will who advocate this oblivion, on the grounds that we must avoid discussing the brutalities of the past. But after billions of years of evolution a species has emerged endowed with the gift of memory and articulation, the only animal species able both to preserve and to communicate values and ideas, to collectivise the experience accumulated through past generations. In this process, memory is essential in the whole development of conscience, and from conscience come the concepts of responsibility and virtue. To abandon memory, therefore, in relation to the most far-reaching episode in the history of human conscience, to abandon it in the lifetime of us in whose span of life these things have happened, surely this would be the renunciation of all those human characteristics of memory, history, conscience and responsibility.

Limits of tolerance?

For there are lessons vital for the future to be drawn from this memory. The first is a lesson about human nature. In one of the lectures in this series we heard John Stuart Mill's optimistic concept of human nature, when he emphasised the importance to man and society of giving full freedom to human nature to expand itself in innumerable and conflicting directions. This, he held, was bound to

lead to a positive course of intellectual and moral development. A corollary of this is complete tolerance within society for all doctrines and ideas, even those which are in themselves to be abominated. I wonder whether in the light of this experience such a broad definition of freedom can be sustained, even by men with a liberal view of society. This is the oldest dilemma of liberalism. If a society is free, and if that society is based on tolerance, must the free society tolerate even attacks on its own freedom? Must it give shelter and asylum in the name of liberty to the propagation of doctrines and ideas, the ultimate conclusion of which is the destruction of all its most sacred values? This is a real dilemma, because if you abandon the concept of full freedom and attempt to set up breakwaters and inhibitions, who is to decide, and how shall he decide, which doctrines shall not be condoned by reason of their potential consequences? The answer to this problem cannot be the same after the Nazi tragedy as it was before.

The second lesson is the importance of the ideological prelude essential to any movement of sustained persecution. If the Nazi ideology had been ridiculed in its earliest phase, it is doubtful whether it would have obtained the credulity and support of so large a part of the people. But by regarding it as such nonsense that its refutation was not required, the intellectual community allowed the ideological basis of Nazism to become widely laid before its danger was realised.

No discrimination is harmless

A further lesson is that large conclusions derive from small beginnings. It is the small discriminations that start the sequence. Some of them seemed so harmless: the derogative reference to an ethnic or religious group, the assumption that they are not endowed with a humanity common to all, that they are rather outside the pale, that they are not human in the fullest sense. These mild expressions of prejudice are deadly because they are the beginnings of an evolving process. The events of occupied Europe, of the extermination camps, could not have taken place if there had not been tens of thousands of men who had grown accustomed to looking at millions of other men as though the millions were not human at all. A man cannot murder others in cold blood, he cannot dash a baby to the ground, he cannot fling children into the furnace, unless he is

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first convinced that despite external evidence they are not of his own human stock. We must learn that in the ultimate sense there is no distinction at all between innocuous and noxious discriminations.

Science without humanities

Another lesson, which belongs uniquely to our own age, is the fallacy of a scientific rationalism uninhibited by moral restraint. There are many who see this above all other ages as the age of science, and demand a shift of emphasis in the educational movement from the human to the natural sciences. But the Nazi assault was a unique and remarkable combination of scientific skill and moral degradation. Scientific method should not be rejected because it has been put to such perverse use, but surely the ultimate problem before us in this age is not how to generate greater scientific power, but how to live with the power that science has already generated. Man has probed deeply into the spectacle of nature but he stands baffled before the obscurities and incalculables of his own inner character. Surely science creates problems which only the humanities can solve, when they transmit to us visions of human excellence that have stirred man throughout the centuries. The purpose of education must be to remind man of his distinctively human endowments, to multiply and refine his moments of vision.

Power of world opinion

There are also international lessons to be drawn from this episode. The international community of our time is caught up in a strange paradox. Scientific and technological forces are moving inexorably towards the unification of humanity, but precisely at the same time there has taken place a new fragmentation of the political map. There are now 103 sovereign states within the international community, some 45 of which have a population of less than four million. The central international issue is to reconcile the triumph of nationalism with the strengthening of the international and universalising process. But within the United Nations, two conflicting views have arisen regarding international intervention in matters which fall within the domestic jurisdiction of individual states. There is the formal and restricted view which recoils from any intervention in whatever goes on within the frontiers of sovereignty, and there is the broader view expressed in the covenant of human rights and in the

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growing tendency of the United Nations to organise the intervention of world opinion against racial and religious persecution. It seems to me that the Nazi tragedy illustrates the necessity for emphasising this broader view, for as one looks back upon the operation of world opinion in the middle thirties of this century, it is difficult not to be appalled by the formalistic acceptance of sovereignty as an excuse for inhibiting not only action but even the expression of opinion against the enormity of the horrors which were taking shape within the Nazi system. Of course there are different degrees of sensitivity to world opinion, but the government has not yet been discovered, does not yet exist, which has a record of total insensitivity.

There have also been other international consequences of the tragedy. Perhaps the very existence of my country is one of them. Certainly one of the impulses which led to its establishment was an awakening of the world's conscience to understand the necessity for an independent domain of Jewish freedom. Israel is of course many things in the political and cultural life of our times, but it also represents an act of requital for the holocaust. That is why it seems to some of us that the problem of Israel's physical security, while being a part of the general problem of survival of small communities, also has a special dimension.

Challenge to religion

Finally, there are religious consequences, which hardly need to be stated in a Council of Christians and Jews. The necessity is surely to emphasise the common origins of these historic faiths. The river of Judaism has sustained the greater currents of Christianity and Islam while keeping its own native waters perennially fresh. This small people on the shores of the eastern Mediterranean proclaimed doctrines of revolutionary force regarding individual morality, social justice, and even the idea of an international family joined together in a covenant of justice and peace, looking to a day when "nation shall not lift up sword against nation, neither shall they learn war any more." Perhaps these insights explain why this people became the target of the frenzied Nazi assault. Perhaps Judaism is the parent source of the ideas which are the antithesis of Nazism and cognate doctrines.

The differences between Jews and Christians are not unimportant, and we should not be disposed to underestimate them, but the

frontier in our time is not drawn between Judaism and Christianity. It lies between those who uphold and those who reject the supremacy of moral law.

Our problem, then, is whether we are secure against a renewal of the tragedy. I think we can only be safe if we ponder over what has happened, if we save it from oblivion, if we deduce its lessons for action in the political, social, religious and educational domains. This is the justification for the whole process of re-opening the tragedy. The Renaissance artists portrayed the human soul as being drawn both upward and downward by elements in its own nature. The story of this tragedy enters the literature and the memory of mankind as one of his weapons and resources in this struggle of conscience.

“The Council of Christians and Jews”

THE RT. HON. LORD RADCLIFFE

“Common Ground” is glad to be able to print the speech of Lord Radcliffe in proposing the Toast of the Council, at the Twentieth Anniversary Dinner at the Mansion House on October 12th, and the response by the Archbishop of Canterbury.

IT IS TWENTY YEARS since this Council was born in the year 1941. Looking back to that year, which to some of us seems so far away, so much has the world changed in the meantime, it is perhaps worth while for a moment to recall what was the immediate occasion of the Council's foundation. In the world outside this country, before horrified eyes, there was being enacted the greatest and most cruel racial persecution known to recorded history. Within this country, under the tensions that are created by the severities of wartime, blind animosities were in danger of being generated; for just as the rigours and dangers of war are powerful to draw together a community, they are powerful also to generate foolish and unreasoning animosities, when there can be discerned by the frightened community any signs that seem to them alien.

So there came together to found your Council a group of men whose names we should honour, leaders of churches and denominations, and men of whom I believe there is an almost inexhaustible



Some of the Guests at the Council's Twentieth Anniversary Dinner. From left to right: Lord Radcliffe, Mrs. Brodie, the Archbishop of Canterbury, the Lord Mayor (Sir Bernard Waley-Cohen), the Chief Rabbi, the Lady Mayoress, Viscount Samuel, and the Archdeacon of Oxford.

supply, fortunately for us, in this country; men of goodwill and standing, who are ready to devote their time and their energies voluntarily to the service or the cause which seems to them good. Among these, we are glad to honour the name of the father of our Lord Mayor tonight.

And since the purpose of this evening is to look back a little at these twenty years through which we have passed, and to look forward a little to the future, let me remind you of the words that were chosen to describe the purposes of this Council. They were: to combat all forms of religious and racial intolerance; to promote mutual understanding and goodwill between Christians and Jews; and to foster co-operation in educational activities and in social and community service. It is a Council whose activities, as you see, are devoted to the propagation of an idea, and that is not an easy thing to promote in a world such as ours, with its many conflicting claims

upon people's attention. It was never intended to be just an "anti-anti" society. It was intended to meet one idea that was causing evil by promoting another and more potent idea that was to cause good.

A problem of civilisation

I do not know any better words in which to describe the underlying and all-embracing nature of a work of this kind than those of Archbishop William Temple who, in 1942, said: "The matter we are dealing with is not an isolated question, but a symptom of something very evil and deepseated. If we could find ways of dealing with the underlying cause, it would be very much more than the remedy for one particular trouble. We are dealing in the first place with the problem of civilisation, and not only the relationship between Jew and Christian. If we could find ways of expressing the principles which we have in common, and which we agree are at the basis of a just civilisation, we would in that way do very much more towards dealing with antisemitism than by frontal attack."

This, then, was to be a work valuable indeed in correcting misunderstood facts, for these hatreds feed upon lies and half truths, generated by ideas that have gone sour, and by loyalties that have become corrupted. But more than that, it was to be the work of promoting and bringing forward to men's minds the virtues and the saving grace for our society of the idea of toleration. Those who work to advance a general idea are setting out upon a crusade that has no defined end. Looking back over these twenty years, I cannot tell you of territories that have been won or gained, of profits made, or any tangible forms of reward. I can only tell you that there are men of goodwill all over this country, giving devoted service wherever occasion has offered, to advancing the idea and the ideals of this Council.

Fear and violence

You might have thought, in the year 1941, that what was being fought against was perhaps a passing menace of wartime, and that when those acute tensions were over, these blind conflicts would die away. Twenty years later, in 1961, we can see, sadly, how much there is still to do, and how pressing is the need to counter these insane hostilities between people of different creed and faith, of different race, colour and class. Why this should be, we do not certainly know.

We do know, however, that there is a great fear abroad in the world owing to the mammoth conflicts of great powers—fear of enormous and widescale destruction. We know, too, that increasing facility of communication in our modern world has brought people into intimate and immediate relations of co-operation or opposition in ways unknown to more ancient societies. We know, further, that there is a blind worship of violence at loose in the world today, violence of expression that leads to violence of action. There is also a herding together of people for combined action which tends to deny what our ancestors respected, the validity and the independence of the individual judgment. All these things work together towards creating intolerance and oppression, of which there has been in recent history a volcanic eruption that has affected all men's lives.

Saving grace of toleration

It is in this situation, and against this background, the work of this Council has to be seen in the years that lie ahead. Never, I think, has there been a time when there was a more urgent case for men to realise the saving grace of toleration. If you look back, as I have had the privilege of doing during recent weeks, to all those graceful lectures that have been given under the aegis of the Council, in the series of Robert Waley Cohen Lectures, by Sir Isaiah Berlin, by Sir Richard Livingstone, by Sir Arthur Goodhart, by Professor Butterfield, great names in our society, you will see by how many paths men have come to value the advantages of toleration. The old hard way of statecraft, which men learned in the 17th century in Europe, laid it down that whatever we may think of other people's ideas or religions or cultures it is better, if we want a peaceful and progressive society, to let them go in peace, rather than try to beat them down to your own point of view. Arising from this is the belief that only by allowing a free rein to opinion, to invention and to heterodoxy can we hope to enjoy the fruit of a really rich and varied culture. Scepticism is the mother of invention. Then, too, there is the belief held by some great thinkers that the most sacred right of the individual is the freedom of choice, and that opinions must never be oppressed or diverted by the hostile powers of intolerance.

Most of all perhaps, and this is the last thing I should like to say in honour of your Council, there is that deep religious belief—I do not speak in any denominational sense—that the truest expression of the

human spirit lies in love and not in hate. In his remarkable lecture on the "Theory and Practice of Toleration," Sir Richard Livingstone quotes the translation of the line from Sophocles' *Antigone*, "my nature is to join in loving, not in hating." In that play, you will remember, Antigone stands as a symbol of the ultimate values of the human spirit against the oppression of law and the ruler of the day. "He who delights not in love," said Thomas Traherne, one of our mystics, "makes vain the universe," and surely this has never been expressed more potently than in that hymn of St. Paul in praise of the virtue of charity, which, he says, is greater even than hope or faith, because charity is in the end the expression of those virtues of faith and hope. "Charity suffereth long and is kind, charity envieth not, is not puffed up, doth not vaunt itself, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, hopeth all things, beareth all things, believeth all things, endureth all things. Charity never faileth." It is because I see such noble words as these as the founding influence of the work of your society that I thank you very sincerely for the privilege of being allowed to propose the toast of the health of your Council this evening.

A Response for the Council

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY

IT IS MY great privilege to speak on behalf of the Council of Christians and Jews, and to thank Lord Radcliffe for the eloquent and wise way in which he has proposed the toast of the Council. He has in his speech given expression himself to the ideals which we as a Council cherish, and if we can but aspire to live up to that description of our role, we cannot doubt that we shall do some service to the coming generations. Most warmly do I, in the name of us all, thank him for his words.

You will forgive a modicum of personal reference to myself. Since a very few months ago, when I entered upon my present office, I have had a number of privileges, but believe me, no privilege has been for me greater than that of standing with the Chief Rabbi

tonight, welcoming the members of the Council and their guests. Inevitably, as I stood there, I had a good look at you all, in order to size up for myself what sort of people these Christians and Jews really are, knowing that presently I was to speak on your behalf. I was, of course, struck by the amazing variety that the Council comprehends, as much variety of personality and outlook as there can be in any collocation of the human species. But alongside the amazing variety I also recognised very quickly at a deep level an inner harmony, a harmony of purpose.

Tolerance and conviction

Now what is that harmony? It is indeed an intense passion for toleration, as Lord Radcliffe said so eloquently. But that in itself is not all. I want to quote to you the great dictum about tolerance. Lord Samuel, our philosopher statesman, whose presence here tonight has given such immense pleasure and delight to all of us, once said (and he will forgive me for quoting it, since it is going to be my theme): "It is easy to tolerate other people's principles if you have no principles of your own." The Council of Christians and Jews stands for a very different kind of tolerance, the tolerance that springs from the possession of deep convictions.

As Christians and Jews, we both look for our convictions far beyond the territory called Europe, to the soil of Palestine. Our European culture owes more to the soil of Palestine than we sometimes realise—convictions about God, about conscience, about righteousness. Indeed it is upon these convictions that all that is worth while in our European civilisation is founded. It is perhaps just because those convictions are so very strong, that through the centuries, in immature stages of human behaviour, toleration proved so difficult to achieve. But today toleration has at last come to the top as something that we all cherish and revere.

Changing patterns of life

But it is not toleration alone that we value. It is toleration alongside deep convictions, both the convictions which we share and those convictions that we do not exactly share, which together inspire us to give ourselves to toleration as a great creative task. Through twenty years the Council of Christians and Jews has been serving these ideals, and now that I have come to take a part in its task, I



The Chief Rabbi, the Lord Mayor, Viscount Samuel and the Archbishop of Canterbury at the Mansion House Dinner.

want to say that there is no work nearer to my own heart. But the next twenty years are going to be strangely different from the past twenty years. Changes have come upon our society so very quickly that we are hardly used to them, and find it hard to adjust our minds to them. Let me mention two or three of these changes, and the spirit in which the Council of Christians and Jews is going to meet them and bear its witness in relation to them.

The affluent and organised society

We now have the AFFLUENT society. It has come so quickly, it is so different from the sort of society we have known before, that we are rather slow to adjust not only our thinking but also our ethical behaviour to it. But Christians and Jews will remember that in the greatest literature which they share together there are terrible warnings about the human mind or the human heart and soul finding satisfaction in affluence, because there are things beyond affluence in which alone the mind and the heart and the soul of man are meant to find their joy and their satisfaction.

Then again, very rapidly we have become the ORGANISED society. So much is done to keep people happy and quiet by organising the meeting of their needs, through great administration accompanied by

the filling up of forms and the like. Christians and Jews together know the perils of a society so highly organised that real care for persons may become far to seek. In this Council we shall stand together for that deep and real care for persons which is part of our common tradition going back through the centuries. Really to care for people one by one is so very different from organising people in the bulk. This will be a matter of great importance in our witness in the next twenty years.

Noise and speed

Thirdly, we have become the NOISY AND SPEEDY society. We live in a constant whirl, moving rapidly from one activity to another, from one sensation to another, ten minutes of this and ten minutes of that, and modern literature has produced a thing called "The Minute Story"—and so we go on and on and on! With so many rapid experiences and sensations crowding into our lives, it is possible to know about the things that are best, and yet to lose them through never giving ourselves time really to consider them, to contemplate them. Yet from the heart of their own tradition, Christians and Jews know that human beings are called upon to give themselves space, space as in the great open spaces of the Biblical world, so that the mind and heart can consider the things that are good, and the things that are best, and not just be whirled along with the cheap and the transient.

In those three ways the modern movement of our civilisation presents a great challenge to Christians and Jews, with the convictions they share and the convictions they do not share, and with the deep toleration that we are now learning by discipline to practise. So we, Christians and Jews together, standing as it were at the watershed between our first twenty years and the next, look forward with good heart, with gaiety—for indeed we ought to be gay if we have these good things to enjoy and to cherish—and with deep underlying purposefulness, to the service of the deepest causes of humanity which, together, we are going to try to give in the years that lie ahead.

The Archbishop of Canterbury's assessment of the challenge to the Council in its next 20 years will be considered further at the Council's Annual General Meeting on March 6th. For details see back page.

Anniversary Dinner Features

NEARLY THREE HUNDRED members and friends of the Council gathered at the Mansion House on October 12th, by kind invitation of the Lord Mayor of London, Sir Bernard Waley-Cohen, and the Lady Mayoress, to celebrate the Council's twentieth anniversary. An impressive top table included, in addition to the speakers, such distinguished visitors as the Moderator of the Free Church Federal Council, Viscount Samuel, the Earl of Verulam, Lord Cohen, Sir John Wolfenden, the Chairman of the London County Council, Mr. Justice Karminski, Sir Barnett Janner, and the Archdeacons of London and Oxford.

At other tables the Church and Synagogue, education, law, industry and commerce, the Press and voluntary organisations were all strongly represented, and two tables were occupied almost entirely by representatives of local Councils of Christians and Jews.

Dr. Robert Birley

The traditional toast of "The Lord Mayor, the Sheriffs and the Corporation of the City of London" was proposed by Dr. Robert Birley, Headmaster of Eton College, who paid eloquent tribute to Sir Bernard Waley-Cohen for the way in which, during his year of office, he had won respect and affection wherever he had gone.

"It means," said Dr. Birley, "a great deal to us who believe so much in the work which the Council of Christians and Jews is doing, that we should be dining here tonight with him. His father was one of the founder members of this Council, and Sir Bernard himself has been a constant help to the Council. There could not possibly be anything more fitting than that our Twentieth Anniversary Dinner should be held in the Mansion House when he is Lord Mayor.

"Just after the war," he continued, "when I was in Germany, I had to try to deal with some of the problems which this Council has in mind. I remember hours and hours of discussions with young students, when one tried to get across those really desperate paradoxes of democracy—that you had to propagand against the use of propaganda—that toleration involves being intolerant towards those who abandon toleration. One had to try to get them to understand

that it was no use arguing about this kind of thing but that it had to be tried out in practice. It was only possible to say that because one had come from a country which, however imperfectly, does believe this, and I used to give two examples—our Police Force, and the City and Common Council of London. In the City of London, I would say, there just is no problem between Jews and Christians. They have worked together for years, and regard it as perfectly normal to do so.

"Indeed the City and Common Council have a great reputation in this. The moves towards toleration in our country have very largely sprung from them. For example, the first Jewish Member of Parliament represented the City of London. The toast of the Lord Mayor, the Sheriffs, and the Corporation of the City of London," concluded Dr. Birley, "is therefore for us in this Council a very momentous toast indeed."

The Lord Mayor

Responding, Sir Bernard thanked Dr. Birley for the way in which he had proposed the toast, and for his kindly references to his father, Sir Robert Waley Cohen, who with Archbishop Temple, the Rev. Henry Carter and others, had helped to get the Council started in the darkest days of the war. The Lord Mayor went on to refer to a speech which Sir Robert had prepared for the Tenth Anniversary Dinner of the Council, also at the Mansion House, but which he had been unable to deliver in person as he was taken ill shortly before the Dinner was held. In it Sir Robert had described how tolerance was an essential ingredient of a civilised society, in the same way as vitamins had been discovered to be essential to health. And even tolerance by itself was not enough. It must lead to mutual understanding so deep and far reaching as to achieve progress in the application of those ideals of citizenship without which no nation can, in the presence of the violent disruptive forces troubling the world, maintain its life. And how important it was that Jews and Christians, whose relations had sometimes led to violent enmities and to actions that had shaken the world, should now stand together to further the application of the ethical principles common to them both, which have such a vitally important bearing on the approach to the problems of civilisation in the post-war world.

"And may I say," concluded Sir Bernard, "how deep is my

conviction that there is no substitute for religious faith. All our standards are based upon the teachings of the different religions to which we adhere. Therefore it is wholly admirable and proper that the Council of Christians and Jews should come again to the Mansion House to celebrate the great work that has been done in the past, and to look forward to further years of fine and ample work."

Toast to the Council

The toast of the Council of Christians and Jews was proposed by the Rt. Hon. Lord Radcliffe, whose speech is reproduced as a separate article in this issue of *Common Ground*. The response, by the Archbishop of Canterbury, Dr. Ramsey, who this year succeeded to the Joint Presidency of the Council, is also reproduced separately.

The Chief Rabbi

The final toast of "The Guests" was proposed by the Chief Rabbi, Dr. Israel Brodie, who spoke of those prominent in many phases of our national life who had honoured the Council by their presence. They included distinguished representatives of the learned professions, of religion and law, of politics, of industry and commerce, and of the sciences. He referred also to the Military Attaché representing the Embassy of Israel, to Herr Leopold Goldschmidt, Secretary of the German Council of Christians and Jews, and to Dr. Lewis Webster Jones, President of the American National Conference of Christians and Jews.

"We, Christians and Jews," said the Chief Rabbi, "are especially interested in the establishment and development of the movement in Germany. Its aims and objects, which are identical with our own, are being pursued in a country—and here I make a sort of understatement—wherein antisemitism reeked its most violent cruelties. The process of healing the wounds inflicted on human relationships can only be gradual. Setbacks and occasional frustrations, such as we experienced only last year, are inevitable. They are, however, in the belief of Mr. Goldschmidt and others who share his views, not such as to divert the Council in Germany from pursuing its activities and exercising its influence in the creation of a moral climate fit for the growth of the fine fruits of German culture at its best, and of humanity and human understanding. The way is very long. It is

heartening to know that in Germany there are those, Jews and non-Jews, who will not weary in their tasks."

The Chief Rabbi described Dr. Lewis Webster Jones "by terming him after the fashion of the ancient rabbis, as one of the pious men of the nations, who are assured of their portion in the world to come. In the meanwhile, while the pious of the nations are upon this earth, they are an influence for good and blessing and hope, shedding on others the lustre of goodness, selflessness and devotion to the spiritual, moral and social welfare of their fellow beings, regardless of ethnic origin or denominational doctrine. It is no wonder that he is the guide and inspirer of a movement in the United States in which Protestant, Roman Catholic and Jew are associated."

Dr. Brodie also expressed his pleasure at the presence of so many guests from the local Councils of Christians and Jews, who played such a prominent part in promoting our cause throughout the country.

The Chief Rabbi ended by expressing the hope that the Council "having reached its twentieth year, may, with the aid of our Father in Heaven, under whose wings we all of us seek protection, love and grace, continue to pursue its important work. The tasks ahead are heavy and challenging. Racial prejudice is still with us. The relevance of religion in the political, social and economic field has to be affirmed and reaffirmed as persuasively and as attractively as possible by all denominations without exception. The Council provides the opportunity and platform for a joint effort to appraise our common problems and benefit from common counsel."

Dr. Lewis Webster Jones

Responding on behalf of the guests, Dr. Lewis Webster Jones brought greetings from the members of the National Conference of Christians and Jews in the United States. There were, he said, some differences in the way our two organisations go about their tasks, but there was no difference in our ultimate aims and purposes. "Your Council was born out of the bitterness and heartaches of the last world war. Our National Conference of Christians and Jews came out of another, earlier, bitter experience, when during the campaign for the Presidency in 1928 we had an outbreak of really outrageous bigotry, led by the organisation known as the Ku Klux Klan, which was antisemitic, anti-Catholic, anti-Negro.



*Dr. Lewis Webster Jones,
President of the National
Conference of Christians
and Jews in the United
States of America.*

"I think," continued Dr. Webster Jones, "there are three kinds of tolerance. One is the tolerance which is based on understanding and sympathy with people of other faiths and racial backgrounds. I think the British have demonstrated a special genius for that kind of tolerance throughout their history. But there are other ideas of tolerance which are rather disturbing to me. One is the tolerance of condescension, which it is sometimes very easy to slip into, and the other one is the tolerance of not caring for anything. There is a phrase which many young people use in the United States: 'I couldn't care less.' That is a kind of neutralism that leads to nihilism. There is no place in your Council or ours for that kind of tolerance, nor for any kind of religious indifferentism. The true tolerance of respect depends upon our having convictions ourselves, and being true to our own religious traditions.

"In the United States we talk of the National Conference of Christians and Jews as representing Roman Catholic, Protestant and Jews; but there are also many religiously motivated people,

whose help we welcome, who do not come neatly under any of those categories.

"Our task is, I think, probably the most important work facing the world today—finding a moral consensus among all our religious diversities, a consensus as a guide to both domestic and foreign political action. We can never have any kind of effective world organisation unless we can agree upon the general premises upon which that organisation shall go forward, and I should say that the very peace of the world and the salvation of western civilisation depend on the extent to which we can formulate with sufficient clarity that moral consensus to guide us in the conduct of our public affairs.

"The British Commonwealth of Nations, with its wonderful experience in dealing with diverse peoples, and the United States of America, combined in our Federal Republic, have a tremendous responsibility for taking leadership in these affairs. So tonight, as your Council celebrates its twentieth anniversary, let us resolve that we keep in close communication with each other, that we learn from each other, and that we remain fully conscious of the responsibility which we owe to our civilisation, a concern which I believe is the very essence of the religious spirit."

Causerie

WE WARMLY welcome the action of the World Council of Churches at its Third Assembly recently held in New Delhi in recalling and re-emphasising the CONDEMNATION OF ANTISEMITISM in the terms of a resolution adopted by its First Assembly at Amsterdam in 1948. This earlier resolution called upon "all the Churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith." Antisemitism, that First Assembly went on to declare, "is a sin against God and man."

The Assembly at New Delhi, in renewing this plea, "in view of the fact that situations continue to exist in which Jews are subject to discrimination and even persecution," went on to urge that "in Christian teaching, the historic events which led to the crucifixion should not be so represented as to fasten upon the Jewish people of

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today responsibilities which belong to our corporate humanity and not to one race or community."

The attitude of this Council in relation to this last point is well known. We shall continue to press it by all the means at our disposal.

* * * *

During the first few months that it was open, the ANNE FRANK CAMP in Holland was visited by several thousand young Germans. The response of youth to the memory of Anne Frank has been one of the encouraging factors in post-war Germany. The sense of identification with one who was so innocent but also to inevitably a victim of persecution gives some assurance that these young people at least would not so easily be caught up in an emotional wave of hatred as were their parents' generation.

* * * *

The final figure for the money raised in Great Britain for WORLD REFUGEE YEAR was over £9 million—more than $4\frac{1}{2}$ times the original target. This was a notable achievement on the part of the organisers and the societies taking part, and a great tribute to the generosity of the British people when faced by real human need. The British contribution represented about one-quarter of the total reported for the whole world. As a direct result of the Year, there is now enough money to close all the official refugee camps in Europe, and to give an impetus to refugee work throughout the world. But lest we feel complacent, we need to remember that new categories of refugees seem to come into being every year.

* * * *

It is a reflection of the times in which we live that religious leaders in the United States should be called on to give guidance on whether a man would be morally entitled to use violence to prevent neighbours overcrowding his PRIVATE ATOM BOMB SHELTER. Indeed the cult of the private A-shelter is itself an indication of tragically muddled thinking, and the putting of last things first. It is certainly not the kind of thinking that will help to save mankind from catastrophe.

* * * *

How can we treat the subject of RACE RELATIONS IN THE CLASSROOM? In an attempt to answer this problem, an international committee

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of educators have prepared detailed texts which can serve as examples for giving lessons on this theme. The body which has promoted this project is *Fraternité Mondiale*, also known as the Council on World Tensions, which originally grew out of the American Conference of Christians and Jews.

The "Standard Lessons" are being distributed to Departments of Education, the Educational Press, Teachers Organisations and individual teachers and professors in many countries. They are aimed at eliminating racial prejudice by means of open and objective teaching on a sound scientific basis.



Some of the pupils attending the Schools Conference arranged by the Council of Citizens of East London.

About Ourselves

THE 1961 ROBERT WALEY COHEN Memorial Lecture was an outstanding occasion. The William Beveridge Hall at Senate House was packed to capacity, and at one time it seemed as though an overflow hall would be necessary. One of the interesting features of these annual lectures is the number of schools that arrange for parties of their senior pupils to attend. The importance of Mr. Abba Eban's lecture will be readily apparent from the summary printed in this issue of *Common Ground*.

MANCHESTER BROTHERHOOD WEEK was another outstandingly successful project. The highlights were two crowded public lectures, notable "Open Days" at Manchester Cathedral and at a number of synagogues, and a large number of special meetings and lectures arranged in schools. It is hoped that this will become an annual feature in Manchester, and that in future years similar projects might also be undertaken in other centres, and co-ordinated into a national effort to get the maximum support from the Press and other media of public opinion.

THE NEW FINCHLEY branch of the Council is to hold its Inaugural Meeting on Wednesday, 24th January, in St. Mary's Church Hall. Convened by the Mayor of Finchley, Councillor Frank Gibson, who has been nominated as President of the branch, the meeting will include both clerical and lay representatives of the churches and synagogues in the Borough, and of other interested organisations.

OTHER LOCAL COUNCILS of Christians and Jews are now well into their winter programmes, many of them with a series of activities including public meetings, film shows, lectures, and exchange visits to churches and synagogues. We shall hope to have reports of some of these in our next

issue. Another encouraging feature is that many Local Councils are making a drive for new members—a very necessary thing for any group that is to maintain its vitality and interest.

WITH GREAT REGRET we report the passing of two most loyal Council members, on whose help and advice we could always count—Sir Basil Henriques, and Mr. Leonard Montefiore. Both were associated with the Council from its earliest days, and both were deeply concerned about all that the Council stood for. Our sincere sympathy goes to all the members of their families.

A SCHOOLS CONFERENCE was held by the Council of Citizens of East London on December 7th in the Poplar Town Hall. With the theme "You and Your Neighbour," the conference combined films, group discussions, and a lively Brains Trust. Two hundred and seventy children from eleven secondary and grammar schools took part, and showed a keen interest in the whole programme.

THE COUNCIL'S ANNUAL GENERAL MEETING is to be held at Church House, Westminster, on Tuesday, March 6th, at 3 p.m. After the formal business, the main lectures will take up the challenge defined by the Archbishop of Canterbury in his Mansion House Dinner address, when he indicated the changing patterns of society in which the Council would have to operate in its second twenty years compared with the first. The Archbishop himself will preside over the meeting.

Associated with the A.G.M. will be a special conference for representatives of Local Councils, to consider how the Council's work can be strengthened and made more effective throughout the country.

Book Notes

The Springs of Creativity

By H. Westman

(Routledge, 45s. 0d.)

One of the justifications advanced for holding the Eichmann Trial has been that we must not flinch from the bitter lesson of learning to know ourselves, of recognising "man's unlimited capacity to distort his own image," in the hope that the acceptance of such knowledge might bring with it the power to behave differently in the future. The main concern of Mr. Westman's book is precisely this. We are asked to look directly into that inner world whose darker forces can destroy us as persons if we do not recognise and assimilate their power; to do this, not as an interesting personal exercise, but that we might become more responsible and more human, and thus more able to form a civilisation worthy of the name. *The Springs of Creativity* is directly relevant to social chaos such as confronts us in the evidence of the Eichmann Trial.

In the introduction, perhaps the most important section of this very important book, Mr. Westman sets forth his belief that man is potentially whole within himself, and that if he can be said to have a destiny it lies in the realisation of this potential wholeness; that his struggle has always been to achieve a relationship with the forces of the natural order, both inner and outer; not to be driven blindly, but to be distinct, having as man the power to choose. What emerges in our struggle is human personality, upon which depends the quality of our social organisations and cultural achievements.

Mr. Westman is deeply aware that we have worshipped the rational man and ignored other aspects of reality, and this leads him to discuss the vast forces of the psyche which, neglected, are capable of overthrowing the individual but which, rightly understood and integrated, lead to the development of the whole self. He depicts the "voyage of discovery" undertaken by analyst and patient, in

sections which reveal the importance of fear, anxiety and depression as indications of an inner lack of balance, and he describes, in language whose sensitivity is rare in this kind of book, the diagnostic (and curative) power of dreams and paintings. One of his most interesting themes is the reconciling of the opposites within us all: the light and the dark, the inner and the outer, twin aspects of wholeness which seek constantly for balance and erupt into unpredictable action if either is denied. Energy, so often dealt with onesidedly in books on psychology, is contrasted with the equally potent power of inertia, a concept less often described but given here its enormous significance.

The last two parts of the book serve as illustration to Mr. Westman's main thesis. We are given a penetrating series of what might almost be called "case histories" of Old Testament figures: Abraham and his relationship with Isaac, Job talking with God, and a study of the complementary twinning of Jacob and Esau. Moving up to present times, in terms with which most modern readers will be familiar, there is given the inner history of a young woman patient whose despair and disintegration and whose subsequent re-creation from within is traced in a comprehensive collection of her own drawings. The illustrations are out of the usual run and are immensely appropriate. It is interesting to compare, for instance, several of the patient's more disturbed drawings with the very similar yet contained and ordered illumination from the early mediaeval Kennicott Bible.

The reader is given two considerable things in this book: first, a clear analysis of the darker forces that lie within each one of us and which, if neglected, may lead us as persons into despair and as a civilisation into disintegration—aspects of which are still so frighteningly before us at this time; and secondly, a vivid insight into the springs of creativity which alone can re-create the whole person and the whole society.

The World of the Rabbis

By James Parkes

(Parkes Library, 2s. 6d.)

In this pamphlet—reprinted from "The Liberal Jewish Monthly"—Dr. Parkes gives us what amounts to a thumb-nail sketch of the development of Rabbinic Judaism from the time of the Babylonian exile, and its separation from the earlier "religion of Israel." The latter was based on Torah and prophesy; the former on Torah with rabbinic interpretation and teaching to make it a practical way of life for a community. It was this pragmatic every-day religion, taught through the synagogues, adapted to changing circumstances ("we do not lay on the people burdens which are beyond their power to support"), which later sustained, and was sustained by, the Jewish community of the Diaspora through all the centuries that followed.

The pamphlet ends by posing the question whether modern Judaism, particularly in its orthodox form, is able to follow the tradition of the Rabbinic Judaism of which it is the heir, in making the same pragmatic adjustments to present-day conditions; but perhaps it is when giving new insights into the past that Dr. Parkes is the more enlightening and authoritative.

The New Year of Grace

By Victor Gollancz

(Gollancz, 15s. 0d.)

Victor Gollancz's anthology *A Year of Grace* was received with delight by many people of differing faiths. Mr. Gollancz, however, is not a man to be easily satisfied with any achievement. It seems characteristic of this ever youthful and energetic man that he has now compiled a "New Year of Grace" which, as he explains in the preface, is intended to improve upon what he feels to be shortcomings in the earlier book.

In this new volume, which includes much of the material from the first "Year of Grace" and some from his

second anthology *From Darkness to Light*, Mr. Gollancz has added explanatory notes of his own; and very illuminating these can be. He expresses the hope that these links will help to form a coherent whole and at the same time make the book more easily understood by younger readers.

As in the earlier book passages have been chosen and arranged to form "an ordered account of one man's religious and human philosophy." It is one of the rare books which can be read as a whole, or dipped into, in the certainty of finding something of lasting value.

The Jews and the Gospel

By Gregory Baum, O.S.A.

(Bloomsbury, 27s. 6d.)

Here we have a sincere attempt on the part of a Roman Catholic theologian to defend the New Testament "against those who accuse it of anti-Jewish bias." It is written from a sense of conviction, which the author shares with his great forerunner, Jules Isaac, that "read in a society in conflict with the Jews, many statements of the New Testament do easily acquire a sinister and vengeful significance, which is entirely unintended by the author."

In order to justify this contention, Father Baum has subjected the relevant passages in the Gospels and Epistles to a minute analysis in which both his scholarship and dialectical gifts are richly displayed. In particular, fresh light is thrown on the complex and seemingly self-contradictory thinking of Paul with regard to the place of the Torah and continued existence of the Jewish people in the divine economy. This is especially true of the author's detailed study of Romans 9-11.

But one question inevitably arises: does this kind of approach help forward the Christian-Jewish dialogue and make for a better understanding between the two religious communities? Unfortunately there must be an element of doubt about the answer. In so far as antisemitism is shown to be utterly abhorrent to authentic Christian teaching, this book,

like others of its kind, can do nothing but good, but its failure to recognise any spiritual quality or validity in the continued practice of Rabbinic Judaism after the rise of Christianity must surely act as a deterring factor.

The Kingly Crown

By Solomon Ibn Gabirol

Newly translated by Bernard Lewis
(Valentine Mitchell, 7s. 6d.)

The Kingly Crown of the medieval philosopher and synagogue poet Solomon Ibn Gabirol ("Avencebrol") is a hymn, in rhythmical and impassioned verse, to the greatness of God and his creation, and the littleness of man. It is almost completely universalistic. It starts from the praises of God and his mysterious nature, and it proceeds to a description of the wonders of the cosmos in which (among other notable matters) the "spheres" are strikingly depicted in the best medieval tradition. It then passes on to the soul of man ("a pure radiance, hewn from the quarry of the Rock and dug from the mine of Purity") and speaks from now on (in the first person) of his frailty and sinfulness and his need for help and his hope for his latter end. It is a majestic piece, perhaps in its English dress a little too majestic; and it is as well to remember (although Professor Lewis does not remind us) that it forms part of the Jewish liturgy for the Eve of the Day of Atonement.

Professor Lewis's new English version, as one would expect from so accomplished an Orientalist, is in its style as near perfection as any version could be, and it is illuminated by a short preface and concise notes which help the reader to set himself in the proper frame of mind to understand and enjoy this religious classic. He is to be warmly congratulated on having brought again to the notice of the English reading public, and in so pleasing a form, one of the most impressive documents of authentic Judaism.

A word of praise must be given to the publishers for the magnificent

get-up, and (paradoxically) the low price, of the volume; but why, O why, those ugly Roman numerals to mark the chapters?

The Nine Gates

By Iri Langer

(Translated from the Czech by Stephen Joly)
(James Clark, 15s. 0d.)

This is the fascinating story of a journey into a far country that was very near at hand. It began on a summer day in 1913, when Iri Langer, the nineteen-year old son of an eminently respectable and well-to-do Czech Jewish family, bought himself a railway ticket to a little place in Eastern Galicia not more than 500 kilometres, as men reckon distance, from Prague. But the journey which took only a matter of twenty-four hours brought him to a point "simultaneously two, or even five centuries back in time." He had arrived in the country of the Chassidim, a people who, though his fellow believers as Jews, "had their own religion and languages, their own traditions and history," a people of whom it might truly be said that they were "out of this world."

Much has been written in recent years about the Chassidim. But few have written, or could have done, as Iri Langer was able to do, as one of themselves. For he lived long enough among them, not merely to identify himself with them, but to be accepted by them as one of themselves. And that, as the reader will quickly discover for himself, was a very different thing.

The story of Iri Langer's own pilgrimage to this mysterious realm and back again is twice told in these pages: first in a biographical foreword by a devoted brother, and secondly by Iri himself in an introductory chapter of autobiography. The book would be worth acquiring if only for these two chapters. For in the story of this one man is epitomised the glory and the tragedy of his people.

But there is so much more. For the Nine Gates are nine chapters by means of which the reader is led by story, myth and legend to the heart of a way and a view of life which to the casual observer may seem eccentric to a degree, perhaps even repellant, but which for those who have eyes to see is rich with meaning not for Jews only but for men of all faiths, and perhaps even of none.

Greek Influence in Jewish Eschatology

By T. Francis Glasson

(S.P.C.K., 9s. 6d.)

It has, perhaps, become the accepted view among modern theological scholars that (to quote Dr. C. H. Dodd) "the Rabbinic or Orthodox Palestinian Judaism of the first Christian century was not nearly so much a closed system as was originally thought," but the extent and depth of Greek influence on Jewish writings of this period is only gradually gaining recognition. To take the eschatological aspect of Jewish thinking, the present monograph shows convincingly that quite as much, if not more, was borrowed from Greek authors and systems of thought as from Babylonian or Persian. This is not altogether surprising if the existence of Hellenistic settlements in Palestine after Alexander's conquest is taken into account; so that, according to a statement by his son, Gamaliel II, who became Nasi in A.D. 80, he had "a thousand young men in his house of whom 500 studied the Torah and 500 Greek wisdom."

In substantiating this main thesis, the author concerns himself with immediate contacts between Greek and Jew, not with ultimate origins. He shows how a number of fanciful ideas to be found in the so-called Daniel literature, especially in the book of Enoch, have almost exact parallels in

Hesiod, Homer, Theognis and Plato. The Nekuia (journey to the dead) in Enoch, for instance, has its prototype in the *Katabasis* of which descriptions are to be found in Lucian, Homer and the sixth Aeneid of Virgil; and how much, it may be asked, of the Essene and Qumran cults has an Orphic or Pythagorean background?

Nevertheless, in spite of this general submission, Dr. Glasson never loses sight of the fact that these borrowings did not affect the central core of Jewish faith and teaching which derived from the Hebrew genius and owed little to extraneous sources. These eschatological infiltrations were on the periphery of Judaism and even when they entered Jewish thought they were dressed up in a new, typically Hebraic way. To give an illustration which goes to the root of the whole subject, the cyclic conception of life which is to be found in Plato and Greek myth has been replaced by the "once-for-allness" of the Jewish "world to come."

Years Following After

By Joseph Leftwich

(James Clarke, 10s. 6d.)

All the teaching in the world will not create tolerance unless men's feelings and emotion are sympathetically evoked. These poems do just that. Delicate, incisive glimpses of Jews are carried with a beautiful economy of sentiment into the heart as well as into the head. We see them praying, suffering, rejoicing, mourning.

It is a book which concerns us all, refreshes and moves to compassion; a book to read aloud, slowly. It is particularly a book for those of us who are Christians but have not understood, till now, what is here expressed so simply: "For all our Jewish race is Christ, I say."

The World of the Rabbis, by James Parkes, and *The Meaning of Eichmann*, by David Astor, published by the Parkes Library at 2s. 6d. each, may also be obtained from the Council of Christians and Jews.

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Speakers:

THE RT. REV. THE LORD BISHOP OF LONDON
and

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